

M 1986

Thursday • January 21, 1971

Sebastopol

Group I

MR. NYLAND: So, Group I. I realized today that with the Seattle trip, if I could come back on Friday, we could have another meeting of Group I on the Friday evening - if that is convenient. Then I'll come back in the afternoon.

Because I think with Group I we have to talk about many things. In the past it has been a little bit up and down, and maybe it is my fault - at least partly - because someone told me I hadn't been here for six months. Of course I didn't want to believe it, but it seems to be right. It is too long a period. You're still in a growing period for yourself. It's difficult already to know that you have enough momentum; that it's not going to be dragged down by the gravity of the Earth. And for that you need every once in a while a little bit of a help, or perhaps a poke in the ribs. Sometimes the answering of the tapes from Warwick, particularly those of Marjorie, have helped you; because there is a quality in such answers which she can express in a very good way. But, you see, you cannot live by answers alone.

The difficulty in a Group I is that there is a great demand on all the members. One of the requirements of a

Group I is that all of them come. That you should not find an excuse and if you happen to find it that you don't want to look at it. Group I; it has a meaning in your life, particularly when, like I tried to define last night what is a Group I member. What, actually, can you expect from a group when at certain times just so and so cannot come, and therefore ... and then the next week some one else cannot come, and therefore ....and again and again and it has happened much too much. So with Group I, it is either you belong or you don't. And you will make for yourself a certain time; that you say: for three months I undertake to come regularly regardless of the cost, whatever may happen, hell or high water. Or you can say: for three months I cannot come because I am busy studying, or my children require my attention. It is all right, as long as it is definite. Then someone is not going to count on you at such a time and of course you will not count on the group, and you will not have a feeling that you even have to be missed, because you set out with a very definite statement for yourself and you want to adhere to it.

But of course if that happens too often, then there is no group. And the lack of solidarity among Group I members at the present time seems to have kept pace with the fact that when you are now here in Sebastopol or surrounding also that you just happen to dribble in a little bit at a certain time whereas when it was in San Francisco you could be on time. Laziness has taken hold of you every once in a while and, I

think, lack of enthusiasm. And honestly, it is not right. Of course everyone will admit that who is in his right mind. Because why do you have a group? And a Group I? Now the emphasis may be a little bit less on the Group I when you have Sebastopol III and now also Sebastopol II. But when we talk about nuclei, where is the nucleus I could even select from a Group I when I cannot count on people?

I'm now doing as if I am here all the time. And I have to admit that I'm many times with you, because when the tapes come I do find every once in a while opportunity to listen and also discuss it with those who happen to answer such tapes. So I am familiar, more or less; not with every person because I cannot always keep up when you have some new people in the group; but I will learn. When I can count on you, you can count on me, but when I cannot count on you, don't expect me to go out of my way. I will only go where there is Work.

Sometimes your discussions are much too long, not at all a relating of what is your experience. Try to understand the difference between a lecture and between questions and answers. Because the answers, of course, in Group I, should be given by those who are nucleus and when the nucleus is not united enough, then it is a general discussion. And it could be on that basis if you stuck quite definitely to a description of your own experience and not expecting an answer from someone. But when it's put in the form of a question that requires an answer, it is so entirely different from a lecture. One can

afford in a lecture to give a background and continue to talk about that in general terms, particularly when you want to describe ordinary life and difficulties and suffering and all the different things we know about in ordinary life in order then, by creating such a background you can put against it what can one now do with oneself when one is in that kind of a state. And here is Work and it can be applied in this way or in that way.

With the answer to a question, you have to come much closer to the point of 'here is Work' and not to continue with sympathizing or talking about ordinary life and almost indicating that if you just continue with ordinary life then the suffering will go away after some time. Sometimes statements should be stopped. Sometimes you have to realize that there is much more to time and the necessity of the utilization of your time in a correct way, so that when you want to talk about Work, you should not allow time to be consumed simply because someone wants to tell about what they, in their sorrowful existence, experienced. That you can keep for a tea party or for a nice coffee klatch at a time when you really get together and sit and want to. But when you want a group, you must make a group.

I don't think that you really understand yet what is a group. Why do you wish a group? Why do you get together and want to talk about Work? Because now I'm talking to a Group I - not III and not II. One. I call them 'committed.'

Are you all committed? What is a commitment? That that what you are engaged in regarding Work has an importance for

you which cannot be substituted by anything else. When one talks about Work on one's Self and one is committed, there is no equivalent for it. It is worth more than any other kind of interest.

Now that is a very strong statement. Because if you start to apply that to your own life, you know you won't get anywhere. There are hundreds of things in ordinary life that interest you much more than the building of a Soul. And when it comes down to the Conscience, you will say many times you have already enough of a conscience, because you want to try to live in accordance with it regardless even if that conscience is sufficiently truthful for you.

The clarity which is needed for Work is really that you understand the reason why the interest must be, if you want to profess that you are interested. That then you talk about affairs which are quite different from ordinary life affairs and unconscious existences. You talk about something that is of prime importance, as I said last night, for the continuation of your Life. And it has to be based, quite definitely, on a realization of what you are. Why do you think Gurdjieff used the word "slug"? Just to arrest your attention a little bit? Or do you think he meant it? And how often have you honestly come to a conclusion that you are that. When one says, "I am mechanical," do you know it? In a sense now of an understanding of your being. That you are mechanical... hundred percent. Because you always leave a little -- the back door open, thinking it is not so bad in your case, or it may

be bad for someone else, but that's them, but you yourself... Have you ever honestly looked in the mirror of your inner Life and found a reflection which you didn't really like and still that you had to admit that was you?

The motivations for Work of course can be many, but they must quite definitely be based on certain traits which you see that you have and you want to eradicate them, I say at all cost, in order to make room for that what you consider higher, even if moments of certain ( ) come to you that there is no equivalent for your Soul. And what do you mean by Soul? What is it, if that is the case; that is, that you wish to develop your intellectual body so that it could become a soul body and, as you know, intellectual body starts at the point where your physical body ends.

I notice with such pleasure the three-body diagram in this room and I said when I saw it if I want to make any reference, all I have to do is to go to the wall and point it out to you - where is that line of the division between an unconscious and a conscious area. That you see that the physical body in the SI-DO ends at that line and that the emotional body is halfway across and that the intellectual body starts at that line, and that the total development of an intellectual body is still in its infancy by striking just the note DO, and the whole octave is ahead of you and a possible development in the direction and, finally, accomplishing the formation of a Soul body.

Why do we talk about the Soul body? Why do we talk about Work? Why do we want to understand life the way we have

to live it on Earth? And why is it necessary to see that that what is life on Earth is not sufficient for a man who wants to continue to think and to feel and to act and to behave, maybe as a conscious person, maybe as a conscientious one? What is it that one finds as a responsibility for one's Life? To offer it, as it were; give it back to the Lord God, so that then in His turn He will smile benevolently at you and say, "Yes, my good servant, sit at My right hand and help Me to carry out the fourth and the fifth commandments of Objective Morality." Do you feel every once in a while religiously about Work? Does it mean very much that you want to find out more about your inner existence and that you want to explore it, first perhaps a little adventurously, but later on because there is a need for yourself that you have to Work, understanding that if you don't you will die like a dog. Those are words of Gurdjieff. To die like a Man -or, if he does not wish to Work, he will die like a dog, that is an animal with two centers at a lower level than a human being. And sometimes, as you probably know because I've mentioned it, he would use "Die like a dirty dog" meaning by that that those who do know and could know and have heard and not wished to Work, that they are doubly damned and that their Karma is squared for them. And it may be a long -- very long time, even in time measurements as we know about before they ever come to the realization that there is a task and a responsibility laid on each creature on this Earth; creatures of one center to try to reach two centers; creatures of two centers to try to reach the three

centered being which we call human; and that the responsibility extends for each human to become super-human by means of super efforts so that then if there is a step which separates an unconscious area from the conscious one that one is taught at times what to do about it and then is sent going with an advise: take your responsibility and become a Man and if you don't you will stay on Earth and die like an animal.

Sometimes the seriousness of these questions does not strike home. And sometimes I don't hear it in groups. I can understand a little bit of course in Group III because that is a background and a perspective against which we throw the ideas like light falling and creating for a human being a shadow on the back wall. You cannot expect anything else as yet until something has been stirred in one of the realization which becomes more and more the truth for oneself and you cannot get out of it by means of your arguments or your rationalization processes. And then in Group II also the sincerity of wanting to Work; then, for heaven's sake, talk about Work and don't talk about all kinds of nonsense that belongs to ordinary life. There is no objection to talk about ordinary life. After all we are here on this Earth. This is what we call ordinary life and definitely there is a reason for it. Even if we don't know, we have to accept the fact that we are here for some kind of a purpose if one wants to remain honest about the realization that Life is within one and that the responsibility has to be taken for the maintenance of such Life, and perhaps in having that responsibility that there may be another kind of a meaning. That Life could and should be set free upon command

of that what is <sup>a</sup> higher form of learning, or being, or something way up — I call it, of course, Infinity, which when one says is way up, is not at all the right kind of an answer, because if Infinity is omnipresent, it is everywhere and always - like Eternity would be, like bliss would be - without opposites. They don't exist in the Universe when one understands the real Consciousness and the real Conscience of all beings striving towards fusion with God Almighty, His Endlessness.

Don't think for a moment that I am much too religious and that I even will become fanatic when it comes down to Work. But I'm very insistent that if one professes to be interested in Work, then honestly Work and see where you get. If you have belief in the possibility that it will set you free, then prove it to yourself and then show that you value it, I say more than the air you breathe. It will be a long time before you come to such statements for yourself and no one can really blame you because here we are completely immersed in an unconscious form of living; and for years and years already having been conditioned in this way, how is it possible even that a man dares to think about the possibility of freedom and wants to become a Conscious Man and harmonious so that in that kind of a harmony he can play upon all the strings of the Universe as a whole and the music of the spheres, as they call it. And maybe it is right that there is a long time needed before one comes to those conclusions, because if you would jump at the conclusion too soon maybe you leave this Earth too soon and maybe then someone at the gate of Heaven might tell you,

"You better go back, because you haven't fulfilled your duty as yet."

So when one talks about the formation and the hope for the creation of a Soul, it has to be on a foundation itself which can be left. And after having paid all the debts to Mother Nature, that then you will get a free ticket to enter into another kind of an area which is not governed by nature as we know it on Earth, but by Great Nature in accordance with the laws of the Lord.

When I use religious terms and you're not familiar with them, or you are against them and prejudiced, then I hope that you will translate it into terminology that is much closer to yourself, to your mind and to your heart. Because I talk about such universal truths simply in words which can be understood by anyone who has at least the beginnings of an inner Life, and it has nothing to do with fanaticism. It has to do with a conduct in accordance with higher forms of living and being, having in mind that the totality of the Universe is governed intellectually in accordance with very definite laws, and that it is up to each person to find out how far can he go to try to understand what these laws are and trying to understand them in such a way that he can take them, assimilate them, become part of them and then is in control of the execution of such laws where ever he may happen to be on the plane lower than the level of his own being.

So when one talks about God and Omnipotence and the terminology of Infinity and Timelessness and Eternity, you, if you don't like such words and they smell a little bit too much of

religion as you may have been brought up with, or a dogma or a doctrine you didn't like, or the prejudices you may have had because of certain religious men or ministers or priests or rabbis that you don't like, what is it you wish for yourself that you call an inner existence and different from the ordinary superficiality?

Leave for a little while the superficiality of your own suffering alone, Let it be for whatever it is; rebel against it when you have extra energy for that purpose. But when you come to a Group I, you come and enter a door and you say, "Here I wish to know; because I'm up against it and I want to find out what this kind of Work of Gurdjieff actually can give me. So far perhaps it may have been a little lip service, but now it comes to a conclusion that unless I do that, I will die." And how often do you make that statement: unless I Work, I will die, like a dog, I've said. You don't believe it because you don't see far enough and you don't see deeply enough into what you really are because you are unconscious and many times you prefer to stay that way.

How can one grow? How can one be encouraged? Simply when I see and realize what I am, on Earth. And that I call (if you don't want to see it that way) your stupidity. And if you do see it, you will give it different kind of names, like selfishness and vanity and glory, all for your self expression. You love yourself in such a stupid manner, because what do you love? All things that will/lose gradually

their value and that of course one cannot take, and when death comes what is there that you will carry over into the Kesjanian body as furniture with which you then emotionally could live if you actually wanted to continue to live? What mistakes do you make that you already see? How many mistakes are you making you don't see as yet? And if you wish to continue to Work on yourself, you will discover more and more what you are. And if you then discover it and you don't like what you see, do you turn around and don't want to appear in a meeting because you will find an excuse that is much more important for ordinary life? Why should one stay that way, bound to ordinary life...when there is a chance that you can have, at certain times at least, an insight into the reality of yourself and of your fellow man? How will you make your relations pure? How will you free yourself from your selfishness? How will you look at suffering from the standpoint of a wish for Objectivity?

When one says, "I will accept that what I am," it means whatever I am, I will accept. Not just a little bit as I like it, but all of it. To accept it for whatever it is with this kind of impartiality that then such a fact becomes acceptable and loses in such acceptance its value: the value it has for ordinary life, because what is in the place of ordinary life is a little concept that starts to function objectively.

I talked about the creation of "I". When one talks about Work, you have to talk about that what exists and

could exist and perhaps can continue to exist as an Awareness and an Awakened state and separated from you in functions and not at all comparable to anything you know in your mind or your feeling. That there is something that exists in that kind of a knowledge and what you then give as an attribute to that kind of an existence, being then, for your state, on a higher level than where you are, you will give it certain qualities out of this world. Sometimes one says that in the image of whatever the Lord may be, but not knowing what the Lord is, I can only reach as far as my hands, stretching them out, and at times standing on my ball of the foot and lifting up on my toes and that's as far as I go; and in that state I wish and I send out that wish just a little bit higher than what I am and what I am capable of, and then I hope that something can start to exist because my wish is sincere.

Don't talk so much about where is the wish and where is the wish for the wish and where is the energy and where is the channel that will go to the creation of <sup>a</sup>n "I", and where is the "I" and what is it doing and how can it function and so forth. <sup>(Light?)</sup> Life for the development of one's inner existence is very simple. It is the acknowledgement in the first place that I need something which is different from what I have been used to and if I call it Objectivity, it's only to distinguish that kind of a quality from what I am familiar with. When I say I create "I", I make something in existence. I will want it to be with all my heart, my

mind and my -- call it activity in the form of a posture of my physical body. I pray for the existence that <sup>such</sup> <sub>creations</sub> then for me can be of help. But I do know that when I do create it, and sometimes I say 'as if', there is nothing strange about it and there is nothing necessary to describe it further. I have a wish, so I Work. That's all. I make at that time something functioning which then is Aware and Awareness means I am not interested in if I like or dislike what I am or describing it or associating it. I want to see it as a fact existing. As Life is for me in that kind of a value, then that what I call "I" is Aware of myself as I am and I don't describe the way this unconscious being happens to manifest itself.

I don't talk about channels. I talk about certain things that can be, can become <sup>in(?)</sup> existence when something is there and then as a result the spreading of this kind of knowledge and then the changing over gradually of functions which first in an intellectual sense are taking place unconsciously, but then by the introduction of something entirely new can start to form different rates of vibrations. And of course the brain will be affected by it, and I hope ultimately that the totality of my brain can become conscious. And it's exactly the same as when I talk about emotions and my Conscience, and when I say my solar plexus -- at the present time unconscious as it is, I hope that by the introduction of the elements of Work and the constant contact with my Wish to Work and that what is then observing me as a

conscious entity -- then I say that faculty which gradually can develop that then in the presence of that what my heart now wishes to become is the sole point of center of interest for my emotional body.

It is so necessary to see that these kind of things remain simple in the application of Work; but when you want to fantasy and imagine and all kind of descriptions that you want to give of how it is and what and so forth.... You don't know. Because you're not there yet. All you do is hallucinate a little bit of what you think what might and might not happen.

And what happens is only: I wish that something in me wakes up. That's your wish. I wish that something could exist which then could become Aware of myself as I am; that that acceptance by this little "I" I wish now to grow by giving it constantly my desire that the "I" will grow in sending it my energy, whatever it is, converted to the highest possible rates of vibration that I am capable, to give sum and substance to the creation of this, what I call for myself, the one creation which is important in my life, in order to help to sustain it; and having three centers which means that a man has a chance either to recur time after time or to reincarnate, which means going across the line into a conscious area; that then because of the three-centeredness and the reality of the wish based on three centers becoming one for me as the totality of my being; then my wish is sacred for me and is converted into some form of



energy belonging to a higher level of being. This is the prayer that a man should have when he tries to work because he wants to establish a relationship with that what is the highest form for himself whatever his capacity will allow him to think and to feel and then again just a little more than that, because his unconsciousness has to be left for a moment in ( ) to reach a conscious state. The creation of that little "I" ...even if I assume that it is still a little imaginary; as soon as it starts to function, also in my imaginary state that it will function, it starts to receive, when it functions, facts about myself which are real for me on this Earth; and that makes this hallucination, this imaginary 'as if' existence into a reality, when it functions....because then it is not 'as if' anymore. It <sup>then</sup> starts to exist in its own life on a higher level.

The creation of such a thing which is of a higher level than where I am is really expressed religiously so many times in prayer when one wishes to contact that what is higher than one is and in praying then to God, not knowing Him, hoping to reach Him, having a belief that perhaps He would listen....one says in ordinary terms that God may have ears so that He can listen and then that God can speak and has a mouth. And of course it's nonsense and any reasonable man knows that when/against that he has to place the concept of Omnipotence and Omniscience. They are not described in the terminology of words. But I use it because



it is familiar to me to bring that what is higher than I am to a level where my mind and my feeling can start to understand it. This is what I do in the creation of an "I". I bring it down to the Earth of myself and I say it wants to function, this time independently, but in accordance with different rules about which I know so little that I cannot describe if it goes by means of a channel or maybe a whole string of electrons; but it can happen because my fervant wish is the unity of the three centers.

A prayer will be heard by the Lord when the three centers are united. That's the kind of prayer that will be answered. All other prayers are rigamaroles and substitutes and don't believe that they ever reach His Endlessness. But when I'm honest and when I put everything, either my life or nothing, then I'm perfectly willing to die in that kind of an attempt because that what I wish to pay with my life, I want to get in return a kind of a form of life that will be the continuation of Life force in a new form.

Again I say, don't think that I am too religious or fanatic. I talk ordinary conduct. I talk about how a man should be on Earth and that he should of course be two-fold. One part of him has to turn constantly to the necessities of his unconscious existence as long as he is bound by the Earth. As long as he breathes here. As long as he walks with his foot and both feet and steps and walks on this Earth and each time he takes a step he receives from the Earth the results of the Earth and the limitations of

the Earth and that what belongs to the Earth as a level of being is communicated to a man because his body is of the same nature. And the other side of a man...with that he looks forward to the future, hoping for a realization of an endlessness which can become actualized in his presence.

That is why man is at the place where he is. That is why organic kingdom and the Earth is at the place of the cosmic ray where they are, that is organic kingdom and the Earth itself, at a state of FA. That is why man when he wishes to go over into a conscious area is at the FA of his Kesdjanian body.

(OK)

[Tape is turned over]

(OK?)

And so what will I suggest for a Group I? What will you do after I go again to the east coast? What kind of tapes will we get? What kind of sincerity will you dare to express? How much can you adhere to these little prescriptions that I try to tell you about? Can you agree? Can you see what I mean? When you agree, can you then wish...will you wish to act in accordance with it in such simplicity because there is nothing difficult about the kind of understanding or the kind of knowledge that you need about yourself to accumulate data, data, but reliable, so that you don't have to repeat them.

The problem for a man is exactly that he is at the place where he may have a chance of choosing. That he in his development, being a three-centered being and indicated



as the three centers and the two and the one as a DO, RE, MI....that he is at the place of MI in his own development of becoming a conscious and a conscientious entity and that he has to go over a bridge which now separates for him the unconscious realm in which he lives on Earth and the conscious one which he hopes to live in with his inner Life. That man is influenced by the forces from the outside world: that what is created by Mother Nature and the Earth itself and which have helped to maintain the Earth on what <sup>(the?)</sup> <sub>^</sub> level it happens to be. And that man also is affected by those influences which are far beyond the Earth, of which the beginning may be the planetary level and the Sun, but much farther than that in time and in space and not knowing where that end is and, of course, agreeing that there is no end to endlessness; that there is no time limit to timelessness; that there is a representation in the terminology of saying a point is still finite, but a moment in time has lost all dimensions; that man finds himself at that particular place of having a choice and then it is up to oneself: what do you want to do with it?

The difficulty is that when you hear about Work and you don't want to Work, there is a commitment that you have made by this time. It is a commitment with the devil. You commit a sin, without any doubt, in my mind. It is a sin against the Holy Ghost. It is a sin which you will find out when you know what is meant by the Holy Ghost. The Holy Ghost is the help which overbridges the difference between outer life of man and his inner Life. Sometimes the bridge is placed a little bit more essential and then one says:



that what is the Holy Ghost is my essential being. Sometimes it is the relation between the possibility of Consciousness and Conscience and the relationship then existing so that both can become one in order to form activity which we call "Will" of a man. Whatever it is that man happens to be between two worlds and he finds himself under both influences and that it is up to him to convert both forces which exist, some a little bit more and closer to that what is more ethereal; others which are down to Earth and quite common place; but that man is in himself a conversion machine which, because of his sincere desire to be utilized for a purpose of belonging to the totality of all living, that then gradually he starts to know that the purpose for himself is to make all things for himself clear in an understanding of what he still wants to call the Lord God above; but this time looking at it from the standpoint of Father, as if such a Father is interested in God's child, as we are, and as we happen to belong to the possibility of further development of growth because we are already three centered.

That is really the crux of the matter: that because of the three-centeredness, that is actual and potential, we happen to be at a certain place where there is a demand made on us. It is not made on animals and it is not made on plants....only human beings, because they have Life in a certain form and the demand is made: what are you going to do with your interesting intellect? That is, what is it with this intellect that you now can conceive of? What is it that your intellect could actually tell you in an unconscious state about the potentiality of outgrowing that



what you are and growing into that, I've called it, the area of Consciousness; the belief for a man that that what he is at the present time, having only two states of his Consciousness: asleep and so-called daily awakening half-way, half-way in-between ... that Self-Consciousness and Cosmic Consciousness are still to be consumed by him. And that the purpose of a man's life when he starts to think and feel correctly and is not an impossible human being ... just closed up for all kinds of influences which are, on the face of it, a little difficult and perhaps even create fear in him that they may be affecting him deleteriously ... that such a man stands up straight and pointing towards heaven say--says to God, "I will come. Here I am, your servant."

You will forgive me for this kind of terminology. I could ter-- I could talk in the terms of Emerson and use all kind of phraseology of the Essenes and even quote from The Conduct of Life as written by him. I could talk in the language of Carlyle. I could talk, perhaps a little bit easier in the language of Shakespeare, of the sonnets. Maybe I could talk a little bit like Plato, here and there digging into certain treasures that have been said before. Sometimes one can talk like the Letters of the Scattered Brotherhood where the essential questions are touched upon lightly without giving a direct indication of the direction one should walk. Sometimes one can talk the language of Gurdjieff and quote, even, from ALL AND EVERYTHING.

You see, you make a mistake by not studying enough. It is not sufficiently on your lips between each other. It is not sufficiently alive. You do not communicate and you wait for a week when you have a meeting and then you hope for the best and it doesn't come because you don't prepare. You don't come enough to the--to the Land. You don't live with each other sufficiently in a communication of a different kind of a level. It is just ordinary life, and of course ordinary gossip and ordinary talk, talk, talk. Don't do it. What for? Do it with those people who want to remain unconscious. But don't do it with your so-called comrades ... in arms, I say... because you have to fight. You have to know that the enemy is pretty strong, the enemy of your unconscious behavior with its weapons of rationalization.

Try to see it much more. Here you are on the west-- on the west coast. You have to live your life here in this kind of a group. This, you might say, is the acme of the groups on the west coast... large enough, sufficiently in contact with all kind of different forms of life and in a fertile soil of the west coast; a little bit more freedom than we have on the east coast. Not as conservative. And at the same time the chances remain that you are too superficial.

I would like to have a Group III and Group II be put on a very sound basis in Sebastopol so that then Group I can be proud of it. I would like to have just a

little nucleus of about six or seven people and this time, as an experiment, only men; not doing any harm to any woman or wife that they would like also to join in this experiment. It is a new experiment because there is no nucleus at the present time and you have to learn how to work together and you have to see what you can do for each other in a wish to make an understanding among a few... not too many because you lose yourself in a multitude. But if you have four, six or seven at most of a nucleus and honestly have an after-meeting and then talk and then really put all the cards on the table and never mind how far you have to travel that one evening devoted to the possibility of a further development of your soul. See what you can do. That kind of a nucleus I would like to have function in Sebastopol Group II. That's where it belongs. More and more work will be concentrated here in the country; less and less in San Francisco. But it should be there just the same to remain as a feeder for this kind of work here; but then the responsibility is on you, living here and remembering the reason why you moved. To create certain things. I will talk some other time about activities, about why activities, the reason for it, why it is necessary to have that kind of coherence among you.

At the present time I only say groups for the dissemination of ideas to other people in order for you yourself to profit by having to talk and formulate in a certain way and coming to the realization how little you really know and how difficult it is for you to remain simple

and not to lose yourself in all kind of romance. If you could function with your Group II in Sebastopol in that way, and we will have one on Tuesday as you know, and Monday of this--this coming Monday, number three. I will be there, of course. I want to see what is what. I want to find out what kind of people, what kind of talk can one have, what is needed for such a nucleus and then to be together and really try to Work. And the after-meeting. I say put the cards on the table. See where you are. If you can do it on that Tuesday, fine. Maybe... maybe you figure that out for yourself. That is your affair. The week after that, the Tuesday, instead of going then again to Sebastopol, I will go to Berkeley. Berkeley Group II. I want to be there. I want to see, and then ask the San Francisco Group II which is on the same evening to come to Berkeley for that purpose.

We will try to condense many things during this little period. It is short, I know. But I cannot divide myself. I want to remain whole, but honest and genuine and all the time try to tell you what is Work, for me, based on my experience, and the reasons why I believe in it, and the knowledge that can be gained if one honestly wishes to try.

What it can become for one. I call it, of course, a guide in one's life, like one is taken by the hand and gradually shown all the treasures of one's inner Life.

For that we must Work. For that you sit here; beautiful room, lovely house, a good opportunity, this Land. You have to use it. You have to be here Saturday and Sunday, if you possibly can. Perhaps not always Saturday if you have work on your own house or you are busy still in your profession. Sunday, definitely... thirty, forty, fifty people. Let them come. Some take initiative, make adjustments, re-organize and organize. But be honest about that because you do it for the sake of each other. Why do you think the Barn has grown? Why do you think that even now in this terribly cold weather that there come hundred, over a hundred people every Saturday, every Sunday? Why do you think they come? Because there's something that one can take from that Barn, and there is something that is being planted and tended to and is growing ...slowly, with many mistakes, many difficulties, because you multiply the differences between people when you increase their number. But it's the aliveness counts. Enthusiasm counts. Taking initiative will count. Telling about the responsibility you have and you feel, ~~without~~ with honesty to say: this is my Life. I feel that it is necessary for me because I need guidance from all of you in a group so that we can Work together and then support something that has a level.

That is what you must remember. You must not forget... don't for God's sake get lazy. Don't just settle down too soon, prematurely crystallizing out into all kind

of woofiness. Stand up straight and walk and keep on walking until you die... on your feet. Make sure that your head can understand what is the ether and the blue sky. And give it stimulus that it can continue to think clearly and well and logically and building up whatever there is as a concept of Work. And with your heart... what is with your heart? What is that with that little bit of <sup>a</sup> solar plexus that just turns with the wind one way or the other in accordance with your likes and dislikes? It is like a windmill. It may grind a little corn, but is it dependable? Of course not. There is the wind and when it stops, the mill stops. What is for you the gyroscope within yourself that gives you the stability to balance, simply because it is dynamic? How is it set in motion? How is it kept in motion? By the constant attention and patience on the part of yourself that you know that if you don't, something will happen to you. You will lose your balance. Sometimes the Bible says: you will be thrown into outer darkness and also your inner darkness will remain dark, and no light will go up. Why doesn't it? Why don't we understand simple things? Why does it have to take so long? Why is it necessary to keep on paying to Mammon or the Devil, and believing in the treasures when he shows them to you from the height of a temple? Fly away from them. Don't fall for the temptations of the world. Just enough... I said bread and water.

Just be and live and be simple, and you will have added to your stature because the growth of yourself extends by means of your Kesdjanian body. Another triad added on top of the FA. Look at the line and at the Enneagram. You will see it: three more: SO, LA, SI; absolute importance for a man to understand his relation towards God and towards himself, and because of that towards his fellow man. You will have to learn to understand the relationships on Earth. You have to pay attention to them. You have to adjust them. You, yourself. You have to get rid of your selfishness. You have to understand why it happens to be there. And you have to fight .... you have to have-- you have to make super efforts. Not just a little lousy nonsense of saying: I made a little Work attempt... or I didn't feel like it. To hell with all that kind of nonsense. That isn't Work. Work is sincerity. I made an attempt; by God; I made an attempt. I tried to see myself. Something in me became Aware of myself standing and there I was, at that moment. And then maybe you wait, because you don't dare to describe perhaps even what you saw, but there was a moment of recognition of yourself being alive and in that form and manifesting, unconsciously. You said: Look, that was me; God, how can-- how can it be; and I saw it. And then I say: Thank God I see it because that's already the beginning of a realization that something perhaps can be changed. Talk about such things in your group. Become a little bit, I call it, excited. As if there is really

that kind of a desire to be able to show that something is alive in you and never mind who might criticize you. What do they know about you? When you wish to Work, who cares for someone else? If you are drowning, do you care for whomever will save you? Are you going to ... you are in the water, and you're almost ready to drown, and someone comes and tells you: I'll help you. Do you say, "What's your name? And have you got a little card? And what's your father and mother? And what kind of family do you belong to? And do you know the President?" No, by God, you say, "Thank God you're here. You saved me." You wish.

You see ... that is Work. That is the reality of a something that you know that there is in you and you say: But it must be saved. And now I will try in accordance with some prescribed rules in which I can believe because maybe I already know a little verification of such attempts and such applications. And I have a little inkling of what is meant by Work on myself, my Parktdolg duty, my responsibility to take part in the workings of myself. That's the meaning. I (don't?) want to find out what can take part in what, with what and how can then this what now exists be converted into a conscious, conscientious human being on Earth even, trying to live in accordance with the rules, belonging to whatever our solar system represents in the Universe.

I say again, try to make yourself a little bit more honest. Try to realize what is involved in it. It

is really simple and it is of course a necessity. I mentioned the word Karma. You will have to live it. Karma simply means: the laws of the Earth which bind you. The understanding of them may give you a chance to look at them and accept them from an objective standpoint and then they, as bondage, will disappear like snow will melt in the presence of a higher force of heat.

We will talk tomorrow, Friday, maybe a little bit like we do on Saturday in Warwick. Saturday, of course, Work. Sunday... still enough chance; still talk, talk, questions. Maybe little answers here and there, practical. How to apply. What is there that I should do with my ordinary life. But most of all, what is it when I say, how can Work help me; how can my Work help me; how can what I understand as Work use me; how can "I" when created be interested in teaching me, this poor, unconscious, uncontrolled, stupid, self-centered, little bit of a nincompoop; how can it be helped to become... let's aim high... a Harmonious Man, by means of impartiality and simultaneity, at the same time linked up in the moments of good, unconscious thought with a criticism which my Conscience will tell what is right, what is wrong; then to continue and to live a different kind of life, maybe. But the accent of such life is turned within, and from within one wants to communicate with the manifestations of oneself towards the outside world. It's important to see the outer world of man. It's more important to see the potentialities of his

inner Life. It is most important to see the balance between the two as represented at the center of one's life within oneself as a magnetic center, a center of one's life's existence as force; magnetic because it is the only contact that one has with Omnipotence, Omniscience, of All-Love-Giving Father, Son, Holy Ghost. As Gurdjieff says in the beginning of the book: In the presence, in the name of all of that one says, Amen. Here I am. I will, if I possibly can, do whatever, whatever is required.

So I wish you a good rest and a good day tomorrow, leading to a good weekend. Make it a good weekend, if you wish. You can make it. You have to have such desire to find the road. Like in the sayings of the Buddha, it is called "The only way." The only way out of subjectivity into the realm of Consciousness, Conscience and Will.

So, goodnight everybody.

END OF TAPE

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